

## THE CHAMORRO LANGUAGE OF GUAM—II

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## V. POSSESSIVES

1. TWO METHODS OF INDICATING POSSESSION. — In the Chamorro language possession may be indicated in two ways: (1) by suffixing possessive pronouns enclitically to the noun, as with nouns expressing relationship or the names of the parts of the body; (2) by distinct words which may be called *independent possessives*, to which the possessive pronouns are added in the same way as to nouns. These are used with the names of inanimate objects and of animals.

2. POSSESSIVE SUFFIXES. — The use of possessive suffixes with nouns expressing relationship has been shown on page 303. In the same way these suffixes are combined enclitically with the names of the parts of the body. Examples:

	<i>Singular</i>	
1st person	-ho or -ko,	my;
2d person	-mo,	thy;
3d person	-ña,	his, her, its.
	<i>Plural</i>	
1st person (inclusive)	-ta,	our (yours and mine);
1st person (exclusive)	-mame,	our (theirs and mine);
2d person	-miyo,	your;
3d person	-ñiha,	their.

This method of using the possessive pronouns shows the relationship of the Chamorro with the Malayan and Melanesian languages, as well as to the allied Philippine dialects. In the Malayan, for instance, we have *ku, mu, ña*, corresponding to the Chamorro *ko, mo, ña*. In Melanesia the corresponding possessive pronouns are suffixed only to nouns of a certain class. In the Malay they are suffixed to nouns without any distinction of class, though in

colloquial usage the third person *ña* alone is common. In the Philippine dialects independent possessives may be used with nouns expressing relationships, as *ang aquing amá*, "my father." In the Polynesian corresponding particles are suffixed to roots to form possessive pronouns, but they are not suffixed to nouns. In the Chamorro these suffixes must be used with nouns expressing relationship and with the names of the parts of the body; they may however be used with the names of inanimate objects, but they cannot be used with the names of living animals. In this particular, then, the Chamorro agrees with the Melanesian and not with the Malay, Philippine, or Polynesian. In the language of the Marshall group there are suffixes to nouns of a certain class as in the Melanesian, but the resemblance of the Chamorro with the Micronesian dialects is more remote than with the Melanesian.<sup>1</sup>

On several islands of the Solomon group the dialects spoken by the natives have possessive suffixes almost identical with those of the Chamorro.<sup>2</sup> In the New Hebrides group the resemblance of the dialects in this particular is also striking. In the Philippines it is not so close. In the following table a comparison is made between the Chamorro possessive suffixes and those of the Ngao and Bugotu dialects of Ysabel island of the Solomon group, those of Fate and Oba, or Lepers island, of the New Hebrides group, and the Tagalog of the Philippine group.

ENGLISH	GUAM	SOLOMON ISLANDS		NEW HEBRIDES		PHILIPPINES
	CHAMORRO	NGAO	BUGOTU	QBA	FATE	TAGÁLOG
my	<i>ho, ko</i>	<i>ngu</i>	<i>ngu</i>	<i>gu</i>	<i>gu</i>	<i>ko</i>
thy	<i>mo</i>	<i>mu, u</i>	<i>mu</i>	<i>mu, m;</i>	<i>ma</i>	<i>mo</i>
his, her	<i>ña</i>	<i>ña, a</i>	<i>ña</i>	<i>na, ne, n;</i>	<i>na</i>	<i>niyá</i>
our (incl.)	<i>ta</i>	<i>da, da tati</i>	<i>da</i>	<i>da, de</i>	<i>gita</i>	<i>nátin</i>
our (excl.)	<i>mame</i>	<i>mami, mi, gati</i>	<i>mami</i>	<i>mai, mei</i>	<i>gamu</i>	<i>námin</i>
your	<i>miyo</i>	<i>miu</i>	<i>miu</i>	<i>niu</i>	<i>mu</i>	<i>ninyó</i>
their	<i>ñiha</i>	<i>ra, di</i>	<i>dia</i>	<i>ra, re</i>	<i>ra</i>	<i>nilá</i>

In expressing relationship or possession a noun with the possessive suffixed is usually preceded by the definite article, as in the Italian

<sup>1</sup> Codrington, R. H., *The Melanesian Languages*, Oxford, 1885, p. 126.

<sup>2</sup> This is also true of the interrogatives, as we shall see later.

*il padre mio*, and the tonic vowel is modified as explained on page 294.

<i>táta</i> , father ;	<i>tómo</i> , knee ;
<i>i tātáho</i> , my father ;	<i>i temóko</i> , my knee ;
<i>i tātámo</i> , thy father ;	<i>i temómo</i> , thy knee ;
<i>i tātáña</i> , his father ;	<i>i temóña</i> , his knee ;
<i>i tātáta</i> , our father ; <sup>1</sup>	<i>i temóta</i> , our knee ;
<i>i tātánmáme</i> , our father ; <sup>2</sup>	<i>i temonmáme</i> , our knee ;
<i>i tātánmiyo</i> , your father ;	<i>i temonmiyo</i> , your knee ;
<i>i tātánñiha</i> , their father ;	<i>i temonñiha</i> , their knee.

From the above examples it will be seen that when the possessive is added it forms a new word with the noun and the accent of the primitive word is shifted so as to fall on the penult.

**The Suffix ko.** — *Ko* is used instead of *ho*, with a word ending in a simple short vowel, a diphthong, or a vowel preceded by two consonants; as *chótáda*, 'banana-plant,' *i chetdáko*, 'my banana-plant'; *dóga*, 'sandal,' *i degáko*, 'my sandal'; *i guelóko*, 'my grandfather.'

**The Connective n.** — As with a noun followed by a genitive (page 304) a word ending in a pure vowel (not a guttural) takes *n* after it before the plural suffixes *mame*, *miyo*, *ñiha*. This may be considered akin to the preposition "of"; and *i tātánmame* may be thought of as 'the father-of-ours.'

3. INDEPENDENT POSSESSIVES. — These are words formed of a root to which the possessive suffixes are added. They may be used as adjectives with nouns; or they may be used as pronouns independently.

<i>iyoko na guma</i> , my house ;	<i>iyoko pat iyomo</i> , mine or thine ;
<i>iyomo na sêšê</i> , thy knife ;	<i>iyonña yan iyota</i> , his and ours ;
<i>gâho na manog</i> , my fowl ;	<i>gâho i manog</i> , mine (is) the fowl ;
<i>gâña na<sup>3</sup> babue</i> , his pig ;	<i>gâta i karabao</i> , ours (is) the carabao.

<sup>1</sup> First person inclusive, signifying 'your father and mine,' as when brothers are speaking together.

<sup>2</sup> First person exclusive, signifying 'our father, not yours,' as in speaking to any one other than a brother or sister.

<sup>3</sup> The connective particle *na* is used to join a noun and its adjective; it is not translatable.

**Possessive used with Inanimate Objects.** — With inanimate objects the possessive root *iyó* is used combined with the regular possessive suffixes. This root may be considered as a noun signifying 'belonging,' since it occurs in Chamorro independently of the possessive pronouns, in such words as *iyon-langit*, 'belonging of heaven,' celestial, or heavenly; *iyon-tasi*, 'belonging of the sea,' marine; *iyon-tano*, 'belonging of the earth,' terrestrial; *iyon-guma*, 'belonging of the house,' domestic.

**Possessive used with Living Animals.** — To express the ownership of animals the root *gâ* is used, combined with the regular possessive suffixes. This particle may possibly be derived from *gâgâ*, the Chamorro word for 'animal.' Examples :

	WITH INANIMATE OBJECTS	Singular WITH ANIMALS	
1st person,	<i>iyoko</i> ,	<i>gâho</i> ,	my or mine ;
2d person,	<i>iyomo</i> ,	<i>gâmo</i> ,	thy or thine ;
3d person,	<i>iyonña</i> ,	<i>gâña</i> ,	his, her or hers.

	<i>Plural</i>		
1st person (incl.),	<i>iyota</i> ,	<i>gâta</i> ,	our (yours and mine);
1st person (excl.),	<i>iyonmame</i> ,	<i>gâmame</i> ,	our (ours not yours);
2d person,	<i>iyonmiyo</i> ,	<i>gâmiyo</i> ,	your or yours ;
3d person,	<i>iyonñiha</i> ,	<i>gâñiha</i> ,	their or theirs.

**Possessives as Adjectives.** — Following are examples of possessives used as adjectives :

<i>iyoko na guma</i> , my house ;	<i>i gâho na galago</i> , my dog ;
<i>iyoma na sêšê</i> , thy knife ;	<i>i gâmo na manog</i> , thy fowl ;
<i>iyonña na tuhong</i> , his hat ;	<i>i gâña na babue</i> , his pig ;
<i>iyota na tupô</i> , our well ;	<i>i gâta na karabao</i> , our buffalo ;
<i>iyonmame na lebblo</i> , our book ;	<i>i gâmame na nobiyo</i> , our ox ;
<i>iyonmiyo na lamasa</i> , our table ;	<i>i gâmiyro na chiba</i> , your goat ;
<i>iyonñiha na guaot</i> , their staircase ;	<i>i gâñija na ngānga</i> , their duck.

The possessives do not vary with gender or number of the nouns they modify. Where the plural is formed regularly by the use of the word *siha*, this may precede or follow the noun; as 'his houses,' *iyonña na guma siha*, or *iyonña siha na guma*.

Inanimate objects may take the possessive suffixes to express possession, as *i gimaho*, 'my house,' etc.; but with the names of animals the suffixes cannot be used.

*Possessives as Pronouns.*—The following are examples of possessives as pronouns:

*Iyoko i gima*, mine (is)<sup>1</sup> the house; the house is my belonging;  
*Iyomo i sēsē*, thine (is) the knife; the knife is thy belonging;  
*Iyoña i tihong*, his (is) the hat; the hat is his belonging;  
*Iyota i tipō*, ours (is) the well; the well is yours and mine;  
*Iyonmame i lebblo*, ours (is) the book; the book is ours not yours;  
*Iyonmiyo i lamasa*, yours (is) the table; the table is your belonging;  
*Iyonñiha i guaot*, theirs (is) the staircase; the staircase is theirs.

In the same way we have *gāmo i babue*, 'thine the pig,' 'the pig is thy animal'; *gāña i manog siha*, 'the chickens are his'; *gāmiyo i nobiyo*, 'the ox is yours'; *gāñiha i chiba siha*, 'the goats are theirs.'

4. POSSESSIVE SUFFIXES WITH ADVERBS.—In expressing relative position or direction from a person or object the Chamorros make use of an adverb or adverbial noun followed by a possessive suffix. This corresponds to the use in English of such expressions as 'on my right,' 'on thy left,' 'to my eastward,' 'in our rear,' 'on its outside,' etc. Examples:

<i>lago</i> , north;	<i>i lāgo</i> ho, my northward, on my north;
<i>haya</i> , south;	<i>i hāya</i> mo, thy southward, south of thee;
<i>katan</i> , east;	<i>i kātān</i> ña, his eastward, east of him;
<i>luchan</i> , west;	<i>i lichān</i> ta, our westward, west of us;
<i>hulo</i> , above, up;	<i>i hilonmame</i> , above us (not above you);
<i>papa</i> , below, down;	<i>i pāpamiyo</i> , below us, underneath us;
<i>mona</i> , front, first;	<i>i menanñiha</i> , in front of them;
<i>tate</i> , behind;	<i>i tātēnñiha</i> , behind them, in their rear;
<i>entalo</i> , between;	<i>i entaloñiha</i> , between them, in their midst;
<i>fun</i> , near;	<i>i funho</i> , near me, by my side;
<i>halom</i> , in, inside;	<i>i hālomñiha</i> , inside of them;
<i>huyong</i> , out, outside;	<i>i hiyongñiha</i> , outside of them, their outside;

<sup>1</sup> In the Chamorro language there is no copulative verb. 'To be' is expressed only when it corresponds to the Spanish *estar* or the Italian *stare* when used to express position. *Iyoko* may be regarded in the light of a verb 'to be mine.'

*agapa*, right hand, *i āgapaña*, on the right of him;  
*akague*, left hand, *i ācagueña*, his left, left of him.

5. POSSESSIVE SUFFIXES WITH VERBS.—There are certain verbs which take the form of nouns with possessive suffixes to indicate person and number. These verbs may have the possessive form only in certain tenses of the indicative mood; or they may have this form ordinarily in interrogative expressions after the pronoun *hafa* ('what'):

*ilēgko*, I said ('my saying'); *ilēlegko*, I say ('my saying,' present tense); *gaōko*, I prefer ('my preference'); *hinasōko*, I think ('my thinking'); *pinelōko*, I believed ('my thinking' (was)); *hafa malagōmo*, what do you wish? ('what your wishing?'); *hafa ilēgña*, what did he say? ('what his saying?'); *hafa ilēlegña*, what is he saying? ('what his saying?').

In answering such questions the same form may be used, but the ordinary declarative form of expression is frequently used. In the verbs given in the above examples, with the exception of *malagō*, the ordinary form used in conversation is the possessive. Following is the conjugation of the verb *alog*, 'say.' In the Chamorro the primitive word is shown in the direct imperative, the other parts being derived from it, as will be shown later in treating of the verb.

#### ALOG! SAY!

PAST	PRESENT
<i>Ilegko</i> , I said,	<i>Ilēlegko</i> , I say, I am saying,
<i>Ilegmo</i> , thou saidst,	<i>Ilēlegmo</i> , thou sayest,
<i>Ilegña</i> , he said,	<i>Ilēlegña</i> , he says, he is saying,
<i>Ilegta</i> , we said (incl.),	<i>Ilēlegta</i> , we say, we are saying,
<i>Ilegmame</i> , we said (excl.),	<i>Ilegmāmame</i> , we say, we are saying,
<i>Ilegmiyo</i> , you said,	<i>Ilegmimiyo</i> , you say, you are saying,
<i>Ilegñiha</i> , they said.	<i>Ilegñiñiha</i> , they say, they are saying.

### VI. ADJECTIVES

#### I. QUALIFYING ADJECTIVES

1. SIMPLE ADJECTIVES.—Although many adjectives in the Chamorro language are in reality other parts of speech used to qualify nouns either in their primitive form or with the addition of

prefixes, suffixes, or infixes, there are some words which may be considered in their primitive form to be true adjectives:

<i>dangkulo</i> , big;	<i>fedā</i> , wide;	<i>homhom</i> , dark;
<i>dikiki</i> , little;	<i>paopao</i> , fragrant;	<i>chágô</i> , distant;
<i>lokā</i> , high;	<i>agaga</i> , red;	<i>tunas</i> , straight;
<i>yomog</i> , fat;	<i>ápaka</i> , white;	<i>homlo</i> , healthy.
<i>gasgas</i> , clean;	<i>atuloñg</i> , black;	

2. ADJECTIVAL PREFIXES. — Following is a list of the principal prefixes used in the Chamorro to form adjectives.

*The Syllable ma.* — Many adjectives expressing the quality, nature, or condition of an object begin with the syllable *ma*:

<i>mahétog</i> , hard, solid;	<i>manñge</i> , savory;	<i>maase</i> , kind;
<i>mañaña</i> , soft;	<i>maasen</i> , salty;	<i>mamáhlao</i> , ashamed;
<i>mahañas</i> , softened;	<i>maasne</i> , salted;	<i>mangon</i> , quiet;
<i>mahlos</i> , smooth;	<i>maípe</i> , hot;	<i>malañgo</i> , sick;
<i>mapot</i> , difficult;	<i>maneñgheñg</i> , cold;	<i>mames</i> , sweet;
<i>makat</i> , heavy;	<i>mauleg</i> , good;	<i>maagsom</i> , sour;
<i>masogsog</i> , lean;	<i>magof</i> , glad;	<i>malaet</i> , bitter.
<i>manana</i> , light (not dark);		

*The Prefix ma used with Verbs.* — As a prefix to verbs *ma* forms a participle, and is used to indicate the passive voice or condition:

VERB	PARTICIPLE
<i>poka</i> , break;	<i>mapoka</i> , broken; to be broken;
<i>titeg</i> , tear;	<i>matiteg</i> , torn; to be torn;
<i>guflii</i> , love;	<i>maguflii</i> , loved; to be loved;
<i>sauiag</i> , whip;	<i>masaulag</i> , whipped; to be whipped;
<i>palae</i> , anoint;	<i>mapalae</i> , anointed; to be anointed;
<i>tuno</i> , burn;	<i>matuno</i> , burnt; to be burnt;
<i>hafot</i> , bury;	<i>mahafot</i> , buried; to be buried.

These participles may be used as adjectives to qualify nouns, as *maguflii na gachoñg*, 'loved companion' or 'dear companion.' The prefix *ma* is used in several Melanesian languages in the same way; and in Samoan it has the force of making certain active verbs neuter or passive.<sup>1</sup>

<sup>1</sup> Codrington, op. cit., pp. 169, 188, 273, 274. Pratt, George, *A Grammar and Dictionary of the Samoan Language*; London Missionary Society, 1893, p. 198.

*The Prefix kâ.* — This prefix is used with certain nouns and takes the principal accent or stress of the word. It has the effect of modifying the succeeding vowels as in the case of the article *i*. It signifies 'covered with' or 'spotted with':

<i>fachê</i> , mud;	<i>kâfachê</i> , covered with mud; muddy;
<i>hagâ</i> , blood;	<i>kâhagâ</i> , stained with blood; bloody.

*The Prefix gâ.* — This prefix is used before nouns and infinitives and expresses taste, habit, or inclination:

<i>mames</i> , sweet;	<i>gâmames</i> , fond of sweets;
<i>tuba</i> , toddy;	<i>gâtiba</i> , fond of toddy;
<i>salape</i> , money;	<i>gâsalape</i> , fond of money;
<i>machochó</i> , labor;	<i>gâmachochó</i> , industrious.

These adjectives may be used as nouns, as may be seen on page 306. In such cases *gâsalape i taotao* may be translated 'fond of money is the man,' or 'the man is a miser.'

*The Prefix gusê.* — This prefix is used with certain neuter or intransitive verbs to form adjectives denoting propensity or tendency:

<i>basnak</i> , fall;	<i>gusêbasnak</i> , prone to fall;
<i>mahñgañg</i> , to be frightened;	<i>gusêmahñgañg</i> , easily frightened, timid;
<i>guafi</i> , fire;	<i>gusêguafi</i> , easily fired, irascible.

*The Prefix ha.* — This prefix has very much the same force as the preceding:

<i>lalalo</i> , to become angry;	<i>hâlalalo</i> , easily angered, irritable;
<i>bubo</i> , to be vexed;	<i>hâbubo</i> , easily vexed;
<i>sulon</i> , to slide, to slip;	<i>hâsulon</i> , prone to slide.

*in . . . an.* — A noun with the syllable *in* prefixed and either followed by *an* (or *yan*) or without a suffix forms an adjective signifying 'infested with,' 'attacked by,' 'overrun with.' If the noun begins with a consonant the added syllable is inserted after the initial consonant:

<i>oldot</i> , ant;	<i>inetdot</i> or <i>inetdotan</i> , infested or attacked by ants;
<i>ulô</i> , worm, maggot;	<i>inelúan</i> , infested by worms, maggoty;
<i>sasata</i> , wasp;	<i>sinasata</i> , infested by wasps;
<i>benado</i> , deer;	<i>binenado</i> , overrun with deer.

*The Prefix mi.* — This prefix signifies 'abounding in':

<i>salapê</i> , money;	<i>misalapê</i> , abounding in money, rich;
<i>unai</i> , sand;	<i>miunai</i> , sandy;
<i>huto</i> , louse;	<i>mihuto</i> , lousy;
<i>gâgâ</i> , animal;	<i>migâgâ</i> , having many animals;
<i>tiniño</i> , knowledge;	<i>mitiniño</i> , well informed, learned;
<i>acho</i> , stone;	<i>miacho</i> , full of stones, stony;
<i>tituka</i> , thorn;	<i>mitituka</i> , thorny;
<i>guinaha</i> , property;	<i>miguinaha</i> , wealthy;
<i>sisiña</i> , power;	<i>misisiña</i> , powerful.

*The Prefix ê.* — This prefix is used with certain substantives as the reverse of *mi*, signifying 'to be lacking in,' 'to be possessed of little':

*êhinaso si Huan*, John is lacking in intelligence; John has little brain.  
*êfino si tatamo*, Thy father is (a man) of few words.

*The Prefix nâ.* — With certain adjectives or neuter verbs this forms an adjective expressing the effect of some act or thing. The derived word may also be regarded as a verb:

<i>gasgas</i> , clean;	<i>nâgasgas</i> , cleansing; to make clean;
<i>mâho</i> , thirsty;	<i>nâmâho</i> , thirsty-causing; to make thirsty;
<i>yayas</i> , tired;	<i>nâyayas</i> , tiresome; to make tired;
<i>tenhos</i> , angry;	<i>nâtenhos</i> , exasperating; to make angry;
<i>maañao</i> , afraid;	<i>nâmaañao</i> , terrifying; to make afraid.

*The Prefix mâma.* — This prefix used with a verb signifies 'capable of being . . .' and may be rendered into English by an adjective ending in *-ble*.

<i>kano</i> , eat;	<i>mâmakano</i> , edible; capable of being eaten.
<i>gimen</i> , drink;	<i>mâmagimen</i> , drinkable; capable of being drunk.
<i>taitai</i> , read;	<i>mâmataitai</i> , legible; capable of being read.

The idea expressed by this prefix may be indicated by the suffix *on* or *yon*, as we shall later see.

*The Prefixes gôf, chât.* — These two prefixes are used with many words as contrasts to each other. *Gof*, *gef*, or *ges* expresses a good quality; *chat* expresses a bad quality. As prefixes to adjectives *gof* is also frequently used to indicate the superlative absolute and *chat* to indicate the imperfection of a quality:

<i>gêfpago</i> , pretty;	<i>châtpago</i> , ugly;
<i>gêftano</i> , fertile;	<i>châtano</i> , sterile (land);
<i>gêfmata</i> , sharp-eyed;	<i>châtmata</i> , near-sighted.

*The Prefix tag.* — This prefix sometimes denotes habit or disposition, and is often used with adverbs of place or position, to form adjectives:

<i>hulo</i> , above, up;	<i>taghilo</i> , high, lofty, pretty high;
<i>papa</i> , below, down;	<i>tagpapa</i> , low, base;
<i>lago</i> , north;	<i>taglago</i> , in the north, well to the north;
<i>katan</i> , east;	<i>tagkatan</i> , in the east, oriental;
<i>baan</i> , to rise late;	<i>tagbaan</i> , accustomed to rise late.

#### Degrees of Quality

*Superlative Prefixes sen, sesen.* — These prefixes when used with a noun signify 'real,' 'true,' or 'genuine'; as *sen lahe*, 'a real man.' When prefixed to adjectives they have the significance of 'very,' 'exceedingly.' —

<i>tailaye</i> , bad;	<i>sentailaye</i> , very bad;
<i>dangkulo</i> , big, great;	<i>sendangkulo</i> , very big, very great;
<i>abale</i> , bad, wicked;	<i>senabale</i> , very bad;
<i>baba</i> , bad, worthless;	<i>senbaba</i> , very bad, quite worthless;
<i>dikikê</i> , small, little;	<i>sendikikê</i> , very small, tiny;
<i>kokañao</i> , cowardly;	<i>sesenkokañao</i> , very cowardly.

*The Prefixes gof, gef, ges.* — These prefixes also express the superlative, but usually in a good sense:

<i>gasgas</i> , clean;	<i>gôfgasgas</i> , very clean;
<i>mauleg</i> , good;	<i>gefmauleg</i> , very good, excellent;
<i>gatbo</i> , beautiful;	<i>gef gatbo</i> , very beautiful;
<i>âpaka</i> , white;	<i>gêsâpaka</i> , very white, pure white;
<i>yayes</i> , tired;	<i>gês yayes</i> , very tired, well tired.

*The Prefix pinat.* — This prefix denotes the possession of a quality in too great a degree:

<i>mames</i> , sweet;	<i>pinatmames</i> , too sweet, over-sweet;
<i>mantika</i> , lard;	<i>pinatmantika</i> , too greasy;
<i>maasen</i> , salty;	<i>pinatmaasen</i> , over-salty;
<i>malaet</i> , bitter;	<i>pinatmalaet</i> , too bitter.

*Modifying Prefix lá.* — This prefix signifies the possession of a quality in a modified degree. It may be translated 'rather,' 'somewhat,' or by the English suffix *-ish*:

<i>ápaka</i> , white ;	<i>láápaka</i> , somewhat white, whitish ;
<i>biho</i> , old ;	<i>lábiho</i> , rather old, oldish ;
<i>chatpago</i> , ugly ;	<i>láchatpago</i> , rather ugly.

*Prefix of Equality chá or achá.* — These prefixes used with an adjective or noun express comparative equality or likeness :

<i>Chámalaño hao yan i chelumo</i> ,	Equally sick (art) thou with thy brother ;
<i>Acháápaka si Huan yan Hosé</i> ,	Equally white (is) John with Joseph ;
<i>Achácarpintero si Pedro yan tata</i> ,	Equally carpenter (is) Peter with father.

*Depreciatory Prefix chát.* — This prefix used with an adjective has the effect of detracting from the quality expressed by it :

<i>maípe</i> , hot ;	<i>chátmaípe</i> , not very hot, warm ;
<i>liion</i> , visible ;	<i>chátliion</i> , poorly visible ;
<i>ápaka</i> , white ;	<i>chátápaka</i> , imperfectly white ;
<i>malatê</i> , educated ;	<i>chátmalatê</i> , poorly educated ;
<i>masaulag</i> , whipped ;	<i>chátmausalag</i> , not whipped enough.

#### Negative Prefixes

*The Prefix ti.* — This prefix used with an adjective has the force of denying or reversing the quality expressed by the primitive word, like the English prefixes *un-*, *in-*, *im-*, in 'unkind,' 'inattentive,' 'imprudent.' When alone it signifies 'not.'

<i>mauleg</i> , kind ;	<i>timauleg</i> , unkind ;
<i>gasgas</i> , clean, pure ;	<i>tigasgas</i> , unclean, impure ;
<i>liion</i> , perceptible ;	<i>tiliion</i> , imperceptible ;
<i>siña</i> , possible ;	<i>tisiña</i> , impossible ;
<i>mêhnalom</i> , prudent ;	<i>timêhnalom</i> , imprudent ;
<i>tomtóm</i> , careful, cautious ;	<i>titomtóm</i> , careless ;
<i>magahet</i> , true ;	<i>timagahet</i> , untrue ;
<i>matungo</i> , certain, known ;	<i>timatungo</i> , uncertain, unknown ;
<i>namatae</i> , mortal ;	<i>timamatae</i> , immortal.

*The Prefix tai.* — This prefix is similar to the preceding, but is used with nouns to form adjectives. It signifies when alone 'there is not,' or 'there is no.'<sup>1</sup>

<i>chii</i> , limit ;	<i>taichii</i> , infinite, without end ;
<i>hinekog</i> , end ;	<i>taihinekog</i> , endless, eternal ;
<i>guailaye</i> , worth ;	<i>taiguailaye</i> , worthless ;
<i>isao</i> , sin ;	<i>taisisao</i> , sinless, innocent ;
<i>tingo</i> , understanding ;	<i>taitingo</i> , senseless, without sense ;
<i>pao</i> , flavor, odor ;	<i>taipao</i> , insipid, without taste ;
<i>sinahguan</i> , containing ;	<i>taisinahguan</i> , empty, not containing.

3. ADJECTIVAL SUFFIXES *on* AND *yon*. — Adjectives expressing possibility are formed by adding to certain verbs *on*, if the word ends in a consonant or guttural vowel, and *yon* if it ends in a pure vowel :

<i>fatinas</i> , do, make ;	<i>fatinason</i> , feasible ;
<i>bábá</i> , whip ;	<i>bábáon</i> , deserving a whipping ;
<i>taaga</i> , desire ;	<i>tañgayon</i> , desirable ;
<i>halê</i> , root ;	<i>halion</i> , capable of being uprooted ;
<i>hagô</i> , get ;	<i>hagion</i> , attainable ;
<i>guflii</i> , love ;	<i>gufliion</i> , amiable ;
<i>asii</i> , forgive ;	<i>asiiyon</i> , pardonable ;
<i>ago</i> , change, alter ;	<i>aguyon</i> , changeable ;
<i>punô</i> , quench ;	<i>puniion</i> , extinguishable.

4. CONJUNCTIVE PARTICLE OR LIGATURE *na*. — Attributive adjectives are connected with the nouns they modify by means of the particle *na*. This particle is not translatable into English.

<i>mauleg na taotao</i> , good man ;
<i>lake na patgon</i> , male child ;
<i>patgon na chiba</i> , young goat ;
<i>gefmauleg na palaoan</i> , excellent woman ;
<i>sendikiki na gâga</i> , very small animal ;
<i>i tailaye na chalan</i> , the bad road ;
<i>gesápaka na manog</i> , pure white chicken ;
<i>chalápaka na pulo</i> , not quite white feather.

*Omission of the Particle na.* — If the adjective expresses a

<sup>1</sup>The reverse of the prefix *tai* is *gai*, signifying 'there is' ; as, *gaichii*, 'finite,' 'there is an end,' 'having an end.'



necessary or inherent attribute it is not essential to use the connecting particle:

*i santos kiltos*, the holy cross; *i atuloñg aga*, the black crow.

When an adjective follows its noun the particle is omitted and the noun, if it ends in a pure vowel, takes the termination *n*, as though followed by a genitive or possessive; as,

*i galagon apakā*, the white dog;  
*i paluman halom-tano*, the wild pigeon;  
*i chetdan lago*, the foreign banana.

5. PREDICATE ADJECTIVES. — When the adjective is used as the predicate this particle is not used. There is no copulative verb in the Chamorro language, and the predicate adjective may be considered to have a verbal nature; thus *mauleg*, 'good,' may be translated 'to be good'; even nouns used as predicates may be considered as verbs, as both nouns and adjectives used in this way have tense; thus, in *tata si Huan*, 'John is a father,' *tata* may be translated 'to be a father.'

*Mauleg i lahe*, Good-is the man. (The man is-good.)  
*Gefmauleg i palaoan*, Very-good-is the woman.  
*Magahet i sinangan*, True-is the story. (The story is-true.)  
*Misisiña i magalahe*, The chief (or governor) is-powerful.  
*Chago i chalan*, Long-is the road.  
*Kádada i inepe*, Short-is the reply.  
*Káfachē i tihong*, Blood-stained-is the hat.

In the above examples it will be seen that the predicate adjective precedes the subject. This is usually the case.

6. ADJECTIVES WITH DEFINITE ARTICLE OR POSSESSIVE. — In such expressions as 'the sick child' or 'your little brother' it is usual in Chamorro to render 'the child who is sick,' 'your brother who is little,' as though to distinguish them from others:

*i patgon ni i malañgo*, the child who is sick.  
*i chelumo ni i dikiki*, the brother-yours who is little.

If the phrase is descriptive and not restrictive the relative *na* is used followed by the adjective. This is distinct from the *na* used as an adjectival conjunctive particle:

*Guaha niyog gi gima na* There is a coconut in the house  
*sendangkulo.* which is very large.  
*Hulii tuhong na káfache.* I saw a hat which was covered  
 with blood.

7. COMPARISON OF ADJECTIVES. — The absolute superlative is expressed by the prefixes *gof*, *gef*, *ges*, *sen*, *sesen*, as we have already seen. Equality is expressed by the prefixes *chá* or *achá*; and the possession in a lower degree of a quality expressed by an adjective is indicated by the modifying prefix *la* and the depreciatory prefix *chat*. Thus we have:

*sénapakā*, perfectly white, truly white, really white;  
*géfapakā*, pure white, finely white, beautifully white;  
*cháapakā yan*, equally white with, as white as;  
*láapakā*, somewhat white, inclined to be white;  
*chátapakā*, poorly white, badly white, not quite white.

*Comparative Degree.* — It is probable that in the original language there was no comparison of qualities after the fashion of Aryan languages. In many other Pacific languages an expression like 'you are stronger than I' is rendered 'strong you, weak I.' This is not understood as meaning that I am really weak, but that I am weak as compared with you.

The Spaniards have introduced *mas* ('more') and *menos* ('less'), but the use of these words cannot be considered as in keeping with the genius of the Chamorro language.

Comparison may be made by using the possessive suffix *ña* to the adjective followed by *ke*. It is possible that this word is adopted from the Spanish *que* ('than'); but this is not certain, as we have in the language of Sesake, on the island of Three Hills, in the Shepherd group of the New Hebrides, the word *ki*, which is translated 'from'; as, 'he is blacker than I,' is rendered 'he is black from me.'

*etogōña ke guaho*, shorter than I;  
*apakaña ke hago*, whiter than thou.

*Comparison of Inferiority.* — To avoid the use of the Spanish *menos* the negative particle *tí* may be used with the comparative of equality. Thus, instead of saying 'he is less tall than I,' the expression can be changed to 'he is not so tall as I,' or 'he is not

equally tall with me.' By changing the adjective the ordinary comparative form could be used; as, 'he is shorter than I.'

*misakan*, full of years, old, ancient;  
*châmisakan*, equally full of years, as old as;  
*ti châmisakan*, not as old as.

'Noah was less old than Methuselah' may be rendered *Ti châmisakan si Noe yan Matusalén*; or *Patgonña si Noe ke si Matusalén*, 'Noah was younger than Methuselah,' an improper expression, but a common form in the Chamorro.

8. REDUPLICATION OF SYLLABLES.—As in many other languages of the Pacific islands, the quality expressed by an adjective is intensified by the reduplication of the syllable following the tonic or accented syllable of the word, or the interpolation of a similar syllable. This syllable must always be short and it shortens the following syllables which are not guttural:

POSITIVE	AUGMENTATIVE
<i>dangkulo</i> , big;	<i>dangkukulo</i> , overgrown, enormous;
<i>lokâ</i> , high;	<i>lôkakâ</i> , towering, very high;
<i>gâsgas</i> , clean;	<i>gâsgagas</i> , scrupulously clean;
<i>bâobao</i> , tender;	<i>bâobabao</i> , quite tender, very tender;
<i>dikikê</i> , little;	<i>dikikikê</i> , tiny, very small.

9. FORMATION OF THE PLURAL.—When an adjective qualifies a noun in the plural it takes the prefix *man*:

SINGULAR	PLURAL
<i>mauleg na chelo</i> , good brother;	<i>manmauleg na mañelo</i> , good brothers;
<i>tailaye na lahe</i> , bad man;	<i>manailaye na lalahe</i> , bad men;
<i>dangkulo na sêšê</i> , big knife;	<i>mandangkulo na sêšê siha</i> , big knives;
<i>yomog na babue</i> , fat hog;	<i>manyomog na babue</i> , fat hogs;
<i>tunas na chalan</i> , straight road;	<i>manunas na chalan</i> .

With adjectives as with nouns the prefix *man* has the effect of changing certain initial letters, as indicated on page 303. When the idea of plurality is indicated by the plural form of the adjective it is unnecessary to add the regular plural sign *siha* to the noun. Nouns which form the plural irregularly, however, retain their plural form whether modified by a plural adjective or not.

*Adjectives with Dual Nouns*.—With nouns in the dual number the adjective does not assume the plural form:

*Mauleg na chelo*, good brother; *Mauleg i chelo*, good (is) the brother.  
*Mauleg i chumelo*, good (are) the two brothers (of each other).  
*Manmauleg i mañelo*, good (are) the brethren.

*Plural of Derived Adjectives*.—Derived adjectives form their plural by prefixing *man*, in the same way as primitive adjectives:

*mauleg na lahe*, good man;  
*manmauleg na lalahe*, good men;  
*senmauleg na lahe*, very good man;  
*mansenmauleg na lalahe*, very good men;  
*gefmauleg na palaoan*, excellent woman;  
*mangefmauleg na famalaoan*, excellent women;  
*châtapakâ na manog*, not quite white chicken;  
*mañatapakâ na manog*, not quite white chickens;  
*mangefmuuleg i famaguon*, the children are very good;  
*mansentailaye i mañeumo*, your brothers are very bad;  
*mañatapaka i pilon ganso*, the goose-feathers are not quite white.

10. DERIVATION OF NOUNS FROM ADJECTIVES.—Denominants are formed from adjectives by inserting the particle *in* before the radical vowel of the adjective, as shown on page 305. In forming them from derived adjectives the same rule holds good in most cases as with primitive words:

DERIVED ADJECTIVE	DERIVED NOUN
<i>chatpachod</i> , foul-mouthed;	<i>chinatpachod</i> , blasphemy;
<i>chatapakâ</i> , whitish;	<i>chinatapakâ</i> , whitishness;
<i>magof</i> , contented;	<i>minagof</i> , contentment;
<i>maasne</i> , salty;	<i>minaasne</i> , saltiness;
<i>malaet</i> , bitter;	<i>minalaet</i> , bitterness;
<i>tagahlo</i> , prominent;	<i>tinagahlo</i> , prominence;
<i>gef pago</i> , beautiful;	<i>ginéf pago</i> , beauty;
<i>geftano</i> , fertile;	<i>ginéftano</i> , fertility;
<i>geftao</i> , generous;	<i>ginéftao</i> , generosity.

*With Negative Particle ti*.—Adjectives combined with *ti*, as *timauleg*, 'unkind,' do not follow the above rule. The particle is inserted in the primitive word; as, *ti-minauleg*, 'unkindness.'



## 2. DEMONSTRATIVE ADJECTIVES

Most of the demonstrative adjectives in Chamorro are identical with corresponding demonstrative pronouns or resemble them very nearly. They differ in being used to limit nouns, while the demonstrative pronouns are used alone.

1. **THIS.** — The demonstrative adjective 'this' is rendered into Chamorro *ayen* if placed before the predicate, and *yini* or *ini* if placed<sup>1</sup> after the predicate of a sentence:

*Ayen na patgon tumatañgis gi paeñge*, This child cried last night;  
*Hulalatde yini* (or *ini*) *na famalaoan*, I blamed these women;  
*Ayen na tentagô unfaesen*, This servant shalt thou ask;  
*Faesen ini* (or *yini*) *na tentago*, Ask this servant.

*Use of the Spanish este.* — The Spanish *este* ('this') is fast taking the place of *ayen* and *ini*. It may be used either before or after the predicate and does not change in gender or number. In the above sentences it is now more usual to say *este na patgon*, 'this child'; *este na famalaoan*, 'these women'; *este na tentago*, 'this servant.' With proper nouns the connection is as instead of *na*. *Este as Huan*, 'this John,' or 'John here.'

2. **THAT.** — When designating an object near the person spoken to, 'that' is rendered into Chamorro by *enao* or *yenao*. If it precede the predicate, *enao* must be used. If it follow the predicate, either *enao* or *yenao* may be used. The initial *y* of both *yenao* and *yini* is evidently used only for euphony, especially when following a word ending in a vowel, thus avoiding the sequence of two vowel sounds:

*Enao siha na galago*, Those dogs;  
*Enao manháhaohao na galago*, Those dogs are barking;  
*Manháhaohao yenao na galago*, Barking are those dogs;  
*Enao as Pale*, The priest there.

3. **YON, YONDER.** — To designate an object remote both from the speaker and the person addressed *ayu* or *ayo*, *yuhe* or *uhe*, are used. Of these words *ayu* only may precede, and *yuhe* or *uhe* may follow the predicate:

*Ayo na guma*, Yonder house;  
*Ayo siha na modong*, Yonder ships;

<sup>1</sup> *ini* (this) is identical with the Malayan.

*Dikike yuhe na patgon*, Small (is) yon child;  
*Ayu na lebblo yaho*, Yonder book I like;  
*Yaho uhe na lebblo*, I like yonder book;  
*Ayo as Kiko*, Yonder Francisco; Francisco yonder.

4. **FORMATION OF ADVERBS FROM DEMONSTRATIVES.** — From these demonstrative adverbs of place may be formed by prefixing the preposition *gi* ('in' or 'at') and combining it so as to form a new (abbreviated) word:

<i>gi yini</i> , in this,	becomes	<i>guini</i> , here;
<i>gi yenao</i> , in that,	becomes	<i>guenao</i> , there;
<i>gi yuhe</i> , at yon,	becomes	<i>guihe</i> , yonder.

In this relation we see a resemblance between the adverbs of place and the demonstratives somewhat like in the French —

<i>ce livre ci</i> ('this book'),	<i>ceci</i> ('this'), and <i>ici</i> ('here');
<i>ce livre là</i> ('that book'),	<i>cela</i> ('that'), and <i>là</i> ('there').

Adverbs may also be formed by adding to the demonstratives the locative particle *nai* and the directive particles *magi*, indicating motion toward the speaker, and *guatu* indicating motion away from the speaker:

From *ayu* (or *ayo*) we have *ayo nai*, 'yonder,' 'there,' 'in that place.'  
 With *guatu* (or *guato*) we have *ayo guatu*, 'thither,' 'to that place.'  
 From *este* (derived from the Spanish) we have *este nai*, 'here,' 'in this place.'  
 With *magi* we have *este magi nai*, *guini magi*, 'hither' (toward the speaker).  
 From *enao* and *guenao* we have *enao nai*, *guenao nai*, 'there,' 'in that place.'  
 With *guato* we have *enao guato nai*, *guenao guato*, 'thither' (away from the speaker).  
 From *guihe* we have *guihe guato*, 'thither,' 'to yonder place' (away from the speaker).

## 3. INTERROGATIVE ADJECTIVES

1. **ETYMOLOGY.** — The Chamorro interrogatives are closely allied to Melanesian forms, but are also undoubtedly of common origin with those of Polynesia. In the following table I compare them with the interrogatives of the Bugotu (southern part of Ysabel

island) and the Ngela (Florida island) of the Solomon group,<sup>1</sup> and with the Hawaiian and the Maori of New Zealand, belonging to the Polynesian family of languages.

CHAMORRO	BUGOTU	NGELA	HAWAIIAN	MAORI	ENGLISH
<i>hayi ? hai ?</i>	<i>hai ? ahai ?</i>	<i>ahai ?</i>	<i>wai ?owai ?</i>	<i>wai ?</i>	who ?
<i>hafa ? haf ?</i>	<i>hava ? na hava ?</i>	<i>na hava ?</i>	<i>heaha ?</i>	<i>aha ?</i>	what ?

The Samoan *o ai* ('who') and *o le ā* or *se ā* ('what') are evidently weakened forms of the same words, and in the Malayan *apa* ('what') we also recognize the Chamorro *hafa*.

2. *Hayi, haye, hai, hae ?*—These are all forms of the Chamorro word for 'who.' They are used in connection with persons. It is interesting to note that the Chamorro resembles the Melanesian and Polynesian languages in such expressions as *Hayi naanā ?* 'Who is his name ?'

*Hái na rae ?* What king ? (literally, Who king ?)

*Hayi siha na taotao ?* What people ? (literally, Who people ?)

3. *Hafa, haf ?*—These two forms are used according to principles of euphony :

*Haf na kato ?* What cat ? *Hafa na guma ?* What house ?

4. *Mano ?*—This signifies either 'where' or 'which.'<sup>2</sup>

*Mano na lebblo ?* Which book ? (literally, Where book ?)

*Haftaimano na lebblo ?* What-kind-of book ? (literally, What-like book ?)

5. *Fia, fafia, fiyai ?*—These forms, signifying 'how many,' are used according to the nature of the nouns they modify. They are etymologically identical with the Samoan *fia* and the Hawaiian *e-hia, a-hia* (how many). *Fia* is used in reckoning time ; as, *Fia*

<sup>1</sup> See Codrington, R. H., *The Melanesian Languages*, Oxford, 1885, pp. 528, 549.

<sup>2</sup> Adverbs of manner 'how,' 'thus,' are derived from *mano* and the demonstratives *ini, enao, yuhe*, or more directly from the corresponding adverbs of place, *guini, guenao*, and *guihe*, by means of the prefix *tai*. Thus we have :

*taimano, haftaimano*, 'how,' 'like what,' 'what like,' 'where like' ?

*taiguini*, thus, like this, like here.

*taigenao*, thus, like that, like there.

*taiguihe*, thus, like that, like yonder.

*pueñge ?* 'How many days ?' (literally, 'How many nights ?'). *Fafia* is used for asking the number of persons and living things ; as, *Fafia na taotao ?* 'How many people ?' *Fiyai* is used with inanimate objects ; as, *Fiyai na guma ?* 'How many houses ?' Other derived interrogatives are *takfia*, used in asking measurements ; as, *Takfia yini na sagman ?* 'How many (fathoms long) is this boat ?'; and *Fahafa ?* 'How many times ?'

Each of these forms requires a particular form of numeral in reply, as will be shown later.<sup>1</sup> Both the interrogatives and the numerals have practically become obsolete in Guam, being replaced by the Spanish *cuanto* (how much) and *cuantos* (how many), and by the Spanish numerals.

#### 4. INDEFINITE ADJECTIVES

1. *Guaha*.—In its primitive sense *guaha* signifies 'there is' or 'there are' (French, *il y a* ; Spanish, *hay* ; German, *es giebt*) ; as, *guaha hanom gi tipô*, 'there is water in the well.' Like all other words in Chamorro it may be used as several parts of speech. With a noun it may become a limiting adjective either with or without the connective particle *na*, signifying 'some.' With irregular plurals it is used alone, with regular plurals it is followed by *siha* :

*guaha na tuba*, some toddy ; *guaha siha manog*, some fowls ;  
*guaha na lalahe*, some men ; *guaha siha na gumu*, some houses.

When the noun is also modified by some descriptive adjective or participle, the latter may either follow it or come before it :

*Guaha batsa mayulañg*, Some raft broken up ; there-is-a raft broken-up.  
*Guaha mayulañg na batsa*, Some broken-up raft (gone-to-pieces raft).

Often the English 'some,' like the English indefinite article 'a,' is not expressed in the Chamorro :

*Malago yô hanom*, I want (some) water ;

*Malago gui niyog*, He wishes (a) coconut ;

*Mamahan yô siha batunes*, I have bought some buttons.

<sup>1</sup> This difference may be compared to the use by the Chinese of 'how many pieces' for inanimate objects, and 'how many' for persons ; as, 'How many pieces of clothes ?' but never 'How many pieces of men ?'

In the last example *siha* may be translated 'several' (French, *quelques*, or *plusieurs*), or it may be considered merely as the sign of the plural.

2. INDEFINITE ADJECTIVES DERIVED FROM INTERROGATIVES. —

These may be formed by the addition of the suffix *hâ*, *hayihâ*, *haehâ*, or *haihâ* being used with persons, *hafahâ* or *hafâ* ('whatsoever') and *manohâ*, *manhâ* ('whichsoever') with things:

*haehâ na taotao*, whatsoever person (literally, whosoever person);

*hayihâ na lahe*, whatsoever man; (whosoever man);

*hafhâ na guma*, whatsoever house;

*manohâ na sêshê*, whichsoever knife.

3. NEGATIVE ADJECTIVES. — In its primitive sense *taya* (or *tat*) is the reverse of *guaha*, and signifies 'there-is-not' (French, *il n'y a pas*; Spanish, *no hay*; German, *es giebt kein*, *es giebt nicht*). Used with nouns it may be translated as the adjective 'no' (German, *kein*):

*taya na palaoan*, no woman (German, *keine Frau*);

*tat hanom*, no water (German, *kein Wasser*).

4. ADJECTIVES OF QUANTITY OR NUMBER. — These are *megae* ('much,' 'many') with things; *lahyan* ('many') with persons or things; *laguha*, 'several,' 'various'; *dididê*, 'a little,' 'few'; *i palo*, 'the remaining,' 'the rest of':

*megae na pution*, many stars;

*lahyan na taotao*, many persons;

*laguha na famaguon*, several children;

*dididâ na tuba*, a little toddy;

*dididâ na lalahe*, a few men; few men;

*ti megae na taotao*, not many people; [people.]

*i palo na taotao*, the rest-of-the people; the remaining

5. ADJECTIVES OF COMPARISON. — The adverbs of manner (see foot-note, page 524) derived from the demonstratives *ini*, *enao*, *yuhe*, may be used as adjectives before nouns connected by the particle *na*:

*taiguini na finatinas*, such an act as this (literally, such-like act);

*taiguenao na lebblo*, such a book as that (near you);

*taiguihe na taotao*, such a person as that (yonder);

*taimano na lebblo malagomo?* what-kind-of-a book (is) your wish?  
*taiguini na lebblo*, this-kind-of-a book.

6. INDEFINITES ADOPTED FROM THE SPANISH. — The following indefinite adjectives have been adopted by the Chamorros from the Spanish: *kuatkiet*, *kuatkiera* (from *cualquier*, *cualquiera*), 'any,' 'any whatever.' *niuno* (from *ni uno*), 'not one,' 'not a,' 'not a single': *niuno na guihan*, 'not a fish.' *masea haye*, *makesea haye* (*mas que sea*), 'whosoever (may be).' *un*, *uno*, *uno na*, 'one'; *un raina*, 'a queen'; *uno na taotao*, 'one person.' *otro*, *otro na*, 'the other': *otro na taotao*, 'another person.' *kada*, 'each': *kada gura*, 'each house.' *todo*, 'every,' 'all': *todo lahe*, 'every man'; *todo i tãno*, 'all the earth.' *todo siha na*, 'all' (plural): *todo siha na taotao*, 'all the people'; *todo i manunas*, 'all the just.'

Of these, *kada* and *todo* ('every,' 'all') do not take the particle *na* after them. Instead of *el otro*, *los otros*, we also have the Chamorro *i palo*.

(To be continued.)